K 177 life of the republic. There is reason to doubt the population picture provided by Soviet figures. Since polygamy is illegal in the Soviet Union, polygamous marriages are carefully concealed from the Soviet registry. A recent ethnographic report notes that registration of marriage is far from general among the Kazakhs. There are cases in which birth registration has been delayed in order to register children by one wife in the name of another—another Kazakh device designed to circumvent the prohibition of polygamy. Similarly, practices such as leviratic marriage are maintained, concealed as much as possible from the Soviet authorities.[1]

K 114 177 The source for these data is a series of reports published in the past five years by the Soviet ethnographer, O.A. Korbe. He and his staff have advanced the thesis that Kazakh society in the Soviet period includes a number of institutions which have survived from pre-Soviet days. A rebuttal has been entered by another Soviet ethnographer, a K [815] Kazakh, Sabitov. Basing his report on field work in the summer of 1952, Sabitov seeks to show that rural Kazakhs have been transformed entirely by the process of Sovietization. His conclusions are supported by a certain amount of illustrative material; for example, he asserts that kolkhoz houses show Russian influence and that Russian craftsmen are employed for making stoves. Utensils used in daily life are for the most part contemporary in both design and production. Clothing, on the other hand, is in part traditional, in part modern.[2]

Sabitov's data are highly selective, for they concern only material culture—housing, dress, utensils. He merely states, without specific supporting data, that there have been changes in the social relations, the spiritual culture, and other aspects of Kazakh society. That there have been changes is obvious. Korbe stresses the traditional, the "survivals"; Sabitov stresses the new elements. Neither has examined the interrelations of Kazakh culture and society with the Russian.

K 369 Little information is available on Kazakhs living in cities. Those Kazakhs who have moved into urban areas apparently show little external difference from their Russian neighbors. They live in houses of similar KN [341] architecture; photographs of KSSR cities reveal a uniform type of architecture among the apartment houses and public buildings which is an amalgam of Central Asiatic and Russian designs. Plans for feeding the K [262] cities of Kazakhstan recognize no cultural differences (see Chapter 5 on Economy). The Russian food pattern predominates: potatoes, vegetables, meat, and milk products. Kazakh dietary customs exclude pork, KN [369] which is a typical Russian food carried by the Russians into Central Asia. One infers that segregation according to cultural background exists at least to a certain degree in the cities. The separation of Kazakhs from Russians is clearly not a public policy, nor is it a folk K [186] practice. The best explanation appears to be that the Kazakhs prefer to keep to themselves, and the Russians likewise.

K 177 186 This attitude of holding off is shown in the intermarriage pattern, or rather in the absence of one. The evidence is sparse, far from

[1] *Ibid.*, pp. 85-86.
[2] Sabitov, 1953, pp. 97-99.

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The Soviet leaders have not attempted to block the national revivalism, but have sought instead to divert it to their own ends. The chief premises of the current Soviet thinking on the question of nationalities are as follows. First, the national culture of the peoples of the USSR evolved independently of all foreign influences; it is a purely autonomous and original development. Secondly, this national culture is superior to that of the peoples dwelling beyond the frontiers. Thirdly, the peoples occupying the present territory of the Soviet Union have long formed a great family, united and solidary, of which the Russian people have been the senior members; this united group has always opposed invaders from beyond the present-day borders. Finally, all citizens of the USSR are ethnically, culturally, and racially distinct from the Turkic and Iranian peoples living beyond the frontiers of the Soviet Union.

SCIENCE AND EDUCATION

One sees, then, that in matters of literature and history, art is made to serve the state. The same may be said of science. A Soviet declaration states that the main task of the Academy of Sciences is to assist the great current projects of the Soviet regime. The Academy of Sciences of the KSSR was established shortly after World War II. It consists today of 20 institutes and many other separate scientific centers. It is active in nearly all fields, and is the body which establishes the official policy in the arts and sciences. The Academy has been severely criticized for diverging from the official line in the fields of history, literature, and linguistics. On the other hand, it has been praised by the regime for its record in such fields as engineering, technology, and agronomy, where liaison with industry, transport, and experimental agricultural stations has been satisfactory.[1]

One source of trouble in the organization of scientific work in Kazakhstan has been the relatively small number of Kazakhs on the scientific staffs of their native republic. Of 102 degrees of Doctor of Science awarded in Kazakhstan, only 17 have been earned by Kazakhs. Out of a total of 811 other advanced degrees, about 160 were awarded to Kazakhs. Thus, of these 913 actual and potential leaders in science, 20 per cent are Kazakhs—about half of the proportion of Kazakhs in the total population of Kazakhstan.[2]

The educational system of Kazakhstan is identical with that found throughout the USSR. Primary education is compulsory for all children aged eight or older. A decree of 10 August 1930 made education through the first four school years compulsory; in 1950 attendance was made compulsory through the seventh grade.

The schools are divided as follows: Primary school comprises the first four years, incomplete middle school covers the fifth through seventh years, and middle school covers the eighth through tenth years.

[1] *Central Asian Review* (30), 1953, No. 1, pp. 75-77.
[2] *Kazakhstanskaia Pravda*, 16 Dec 51.